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**JOHN TRUMAN.**

**Extract from Human Life.**

**(Concluded from Number 8.)**

Mr. Truman increases in wealth, and his possessions become extensive ; but he never resorted to those measures to accumulate property, that many are constantly practising, directly in the face of their christian profession. To take the advantage of any one's necessity, he viewed unjustifiable in any character. The possession of property by fraudulent measures, he viewed sufficient to make Jehovah blast all his prospects in business : and he verily believed that the adversity of many originate this way. He had many difficulties to encounter, and found that uprightness will not secure us from the lash of the world : but he viewed himself stationed on earth by his heavenly Parent, here to endure hardness and let his light shine. The conduct of the Hermit he considered erroneous and cowardly, in withdrawing from the world. Every good man has a right to the world and the things thereof, and never should fear the momentary frowns of his short tarrying here. He sees his children virtuous and happy, and dies in peace.

## RELIGIOUS INTELLIGENCE.

In the year 1805 twenty seven members of the congregational church at Granville in Massachusetts and its vicinity, entered into a church relationship ; elected and ordained their deacons, with the professed design of settling in Ohio, and on Licking creek. They accordingly proceeded to the spot and laid out their town, calling it Granville, after the name of the place from whence they came. They immediately commenced public worship, by reading sermons, singing and prayer, under the superintendence of the deacons ; and were earnestly concerned that the Lord would send them a pastor after his own heart. Their prayers were heard, and in April, 1808, they were visited by Rev. Timothy Harris, from Massachusetts, who accepted their pressing invitations to settle among them. In July following there were evident displays of divine mercy towards them : a number of young persons appeared very serious, and were very solicitous about their soul's salvation. The labors of Mr. Harris were much blessed to them, and a general revival among the whole neighborhood succeeded : several persons were added to the church. They were frequently visited by Mr. Robbins, the congregational minister of Marietta. The Lord's work continued prosperous, and Mr. Harris was ordained their pastor on the 14th December last. The church has increased in members, so as at this time [June 1809] to consist of

about 70 members.

In the course of the last winter, when by the frequent floods and other impediments, the ministry of the word was necessarily interrupted, the Lord was pleased to pour out his spirit on the settlers on the head waters of the west branch of Mill-creek, above Moor's mill, in Hamilton county; so that a number of persons who heretofore had been remarkable for carelessness & inattention to the concerns of their souls, were brought to bow before a throne of grace, and seek for pardon and salvation. Above 15 were added to Mr Thompson's church at Springfield, in the same county, in the month of May last.

The Presbyterians in the eastern part of the state, are increasing in numbers; but rather on a stand in the middle and western parts.

There is an Episcopalian church at Worthington, Franklin county, under the care of Rev. James Kilbourn.

It appears by the minutes of the general conference of the Episcopal Methodist church for 1809, that the number of persons in society in this state, amount to 5300.

The Baptist churches in this state were formerly comprised in two associations, viz, the *Miami* and *Lancaster*. At a late meeting of the former, the churches west of the Great Miami, were formed into a distinct association.

An association for promoting the general interests of the church of Christ was



formed at Zanesville, on the 15th of February, 1809, under the name of "*The Muskingum Association*;" and have appointed their meeting at Marietta, on the second Tuesday of November next.

In travelling through the northern and eastern parts of the state, I found that the ministers licenced by the Presbytery of Ohio, had made considerable progress in organizing churches; yet but few of them were settled with ministers. The Connecticut missionary society has also commissioned some congregational ministers, as missionaries, to travel in different directions in the state. From one of them I learnt, that the north east corner of the state has several congregational societies.

The greatest number I saw together in the Connecticut reserve, was at the house Stanley Griswold, our present senator, about four miles from the city of Cleveland; where about two hundred attended divine service. Considerable congregations appeared at Warren, Burton, Paynesville on Grand river, and Cleveland.

#### THE BIBLE.

IT cannot be presumed, that any thing need be said to recommend the Bible, that ground work of our holy religion, to any class of citizens, whatever:—if there should, nothing new can be given on the subject—we must republish the ideas of those who have gone before us, Books are dressed to the judgment or the imagination—intended to touch the passions or please

the fancy. The Holy Bible addresses the soul, directs to the paths of peace and happiness here, and brings to view a beautiful prospect of an hereafter ; in its pages may be viewed, with awful surprise, the great glorious works of creation, and with pleasing admiration may be seen the rise and fall of empires, the revolution of kingdoms and states, the various vicissitudes of life in all stations, the depravity of human nature when man is forsaken of his God, the easy transitions from innocence to guilt and from virtue to vice, the policy of courts & simplicity of cottages, the rage of lust, folly of pride, fate of tyranny and madness of ambition. Here may be found patterns for all who wish to practise the christian moral duties. St. Gregory says, " From the patriarchs we may take the model of all virtues : Abel, teaches us innocence : Enoch, purity of heart : Noah, a firm perseverance in righteousness : Abraham, the perfection of piety and faithfulness : Joseph, chastity : Jacob, constancy in labor : Moses, meekness : and Job, invincible patience. Salvation, the most glorious prize that mortals can obtain, may be pursued with pleasure, and it may with ease be acquired, if piety is the guide, and faith the intercessor — the mercy of God is greater than our delinquency, and happiness eternal within our reach, if we suppress the gratification of our passions to seek it. Read, therefore, and be informed : look for, and find."

### ANECDOTES.

Pope was much deformed in his person, & very frequently made use of the words, God mend me, when surprised of a sudden. It was the custom in London, in dark nights, to have boys serve as lighters, for their trouble they were allowed three pence to light a certain distance. Pope was returning home a very dark night, when up stepped a lighter to light him home: when he arrived at his lodgings, he asked the boy what he must pay him--- six pence. Sixpence, exclaimed Pope, God mend me, that never will do. God mend you sir! says the boy surveying him, he had better make a new one. Pope was so much pleased with the wit, that he gave the boy two or three shillings. A man of wit is pleased with it, although at his own expence.

A man passionately fond of wrestling, could not, however, succeed in that exercise at the public games, but was overcome disgraced and thrown. After some time he took it into his head to study and practice physic: being asked his motives for choosing that profession, he answered, I am determined to bring them to the ground one way or the other.

Lord Sandwich, a profligate character, after the first day of a naval review at Portsmouth, England, asked a clergyman whether such a profusion of fire and smoke did not give him an idea of hell? To which the ecclesiastic replied, "Yes, especially as I observed your Lordship to be in the midst of it."



**T**he ministers who were fond of persecution, obtained a memorial to the king of Prussia to oblige Petitpiere to preach on hell torments or to punish him. In answer to it the king wrote on the bottom of the memorial, "If the people of Neufchatel choose to be 'eternaly damned,' so be it, but the king requires that the conscience of that minister be not molested."

**A** MAN, whose mind was too apt to be intent upon worldly matters, and that too in times of his greated devotion, once stood in prayer directly before his outer door, at length he observed a black bull leap his fence and begin to destroy his corn—unwilling to quit his prayer, and still more unwilling to see the fruits of his labour so wantonly destroyed, he said to his son "Jonathan turn the—black bull out of the corn," and then went on with with his prayer.

**A**N honest old gentleman once had an invitation to dine with a Clergyman on a public day, and watching a good opportunity, stole an Apple-Dumpling, which he put under his cloak, and went to meeting in the afternoon:—It happened that the minister in his text, made use of these words "Let him that hath stolen steal no more," and as chance would have it, the priest said considerable on that subject, and once or twice seemingly doubled his fist at our old hero, who was much offended, and taking the dumpling from under his cloak, threw it up into the pulpit, and exclaimed

aloud, "Take your little paltry dumpling, and not be all day preaching about it."

A Country Curate, who had much insisted in an afternoon sermon, that reason was given to man for a bridle, happened in the evening to dip so deep as to be carried home : The next morning he was asked what he did with his *bridle* over night ? He replied, *I just took it off to drink.*

A Poor woman, whose husband kept his bed, with a lingering illness, went to a neighboring physician, who kindly gave her a prescription, and directed her to the chemist to get it made up. When finished, the man stupidly wrote on it, *to be taken in a proper vehicle.* Now *vehicle* was a word so far beyond the good woman's capacity, she thought no one but the priest of the parish able to explain it. Not showing him the label, she merely asked him *what was a vehicle.* He replied, a phaeton, a curricule, a landau, a whiskey, or a wheelbarrow. The last of these terms exactly suited her comprehension, and she returned home vastly pleased, and actually made her husband rise, come down stairs, get into the wheelbarrow, take his physic, and go to bed again.

THE son of a most pious clergyman, one morning rose late, to the delay of the business of the hour, but was directed to his employment : after a while he was discovered in the top of a high tree : the good father wished to know why he was there : the son replied that he rose so late



his prayers where behind, and thinking if he helped them on their way to the top of the tree, they might from thence ascend the quicker.

**A** Social company being at a coffee-house in London, were conversing upon ghosts, goblins and apparitions. One of the company being an infidel, to those appearances, was challenged to go to the tombs and fetch a human skull. He very readily undertook the task. The company seeing his fortitude resolved to try his courage. A person was sent forward to conceal himself in the tombs. The Champion arrives. The person concealed, with a deep hoarse voice cries out that is my grandfather's. The champion with great coolness drops it and takes up another. That, cries the person in ambush, is my father's. He drops it and takes up another. That is mine, cries the concealed person. I care not whose it is, answered the champion, but I will have it, and left the tomb in haste. The person concealed, then pursued him through the street. The champion, with his prize, arrives at the coffee house. Here, Gentlemen, says he, is the skull—but the owner is coming after it.

**A** company of scholars, going a hunting, enjoined on one of the company, who was usually very talkative, to preserve silence, or he would frighten away all the game. However, upon spying a number of rabbits, he vociferously exclaimed, "Ecce! Multi Cuniculi!"—when they

disappeared in a moment. Being chid by his companions, he replied, "Who the D—il would have thought the rabbits understood Latin?"

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### THE TAYLOR'S RETREAT.

**A**S Don one morning walk'd the street,  
 His nabor Dan he chanc'd to meet :  
 And after compliments and scrapes,  
 And all their friendly hearty shakes,  
 Says Don, " I think the morning fine,  
 'The sun with purest lustre shines,  
 'Look west—what charming prospects rise,  
 'Till mountains mingle with the skies!  
 'The azure hills that range the east,  
 'To eye and fancy are a feast !  
 'And all the spacious vale between,  
 'Cecker'd with field, mead, grove & stream,  
 'With small manuring, care and strife,  
 'Flows with the luxuries of life ;  
 'And we mechanics if we please,  
 'With little care may live at ease :  
 'Tho' winter comes with frowning mein,  
 'Lays waste the plains & binds the stream,  
 'We in our slays for pleasure ride,  
 'Or quaff our joy by the fire side——'  
 Pray sir, says Dan, break off your theme,  
 And tell no more your golden dream—  
 Your pleasant prospects I must tell-ye,  
 Nor warm the back, nor fill the belly—  
 I've liv'd in twenty towns before,  
 And never saw one half so poor—  
 I'm bold to say I've talk'd a week,  
 To prove that I was out of meat,

And argu'd till I crack'd my brain,  
 To show I'd neither meal nor grain—  
 Now I must tell you up and down,  
 I am resolv'd to leave the town—  
 I hate the people from my soul,  
 Therefore I'll quit the dirty hole,  
 And fly to S——ld's happy shore,  
 As Lot for safety fled to Zoar,  
 Where feathers pour so thick a stream,  
 That Sol can scarcely peep between :  
 And indigo and wooden dishes,  
 To satisfy my future wishes—  
 My matters are arrang'd complete,  
 To make a regular retreat—  
 Two slays prepar'd for common baggage,  
 One cart with ladders for my *cabbage*—  
 To do what work I have on hand,  
 I'll get all Taylors in the land,  
 I'll hire as many if I can,  
 As would be recon'd for a man—  
 Poor Pease\* 'twill break your tender heart,  
 To think that you and I must part,  
 While I pursue decrees of fate,  
 Your house I leave you *desolate*.

\* *The Taylor had been living in one very  
 wealthy Pease's house.*

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Directions for the management of disobe-  
 dience in schools, a malady sorely afflict-  
 ive to many a poor pedagogue.

**I**F scholars mind you not hand down the  
 lash,  
 Rave round the room, & foam, & cut, & slash,  
 Call from their seats, Joe, Hannah, Dick



and Ned :  
 Tell Joe, right up and down, you'll break  
 his head !  
 Dismiss him to his seat, & bawl to Hannah,  
 You slut must not behave in such a manner :  
 If you don't mind your hits, I'll break your  
 back !  
 Dismiss her to her place, & yell to Dick,  
 Come here to me, you villian, come quick,  
 quick !  
 And bring along with you a whisking stick :  
 And, now you're come, I'll tell you what,  
 my lad,  
 You'd better mind—or, sure, you'll wish you  
 had :  
 If e'er I see the like in you again,  
 I'll gag your mouth as wide as it will strain.  
 Then send him off—and, with a voice of  
 thunder ?  
 Rore out, as tho' you'd split your throat  
 asunder,  
 You jackanapes—you rascal of a Ned !  
 Sure as a gun, your back must all be flay'd ?  
 You're such a mischief-making little squirt,  
 You must, for what I see pull off your shirt.  
 Then, when by these loud threats you've  
 made him bawl,  
 Till you, with reason, think the house will  
 fall,  
 Give a loud stamp, and swiftly send him back,  
 And swear, you wish the Devil had the pack !

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End of Number 9.